

Biola University

Digital Commons @ Biola

Biola Radio Publications

Biola Radio

Radio Questions Answered

Bible Institute of Los Angeles

Follow this and additional works at: <https://digitalcommons.biola.edu/biola-radio-pubs>



Part of the [Christianity Commons](#), and the [Missions and World Christianity Commons](#)

Recommended Citation

Bible Institute of Los Angeles, "Radio Questions Answered" (2017). *Biola Radio Publications*. 5.
<https://digitalcommons.biola.edu/biola-radio-pubs/5>

This Book is brought to you for free and open access by the Biola Radio at Digital Commons @ Biola. It has been accepted for inclusion in Biola Radio Publications by an authorized administrator of Digital Commons @ Biola. For more information, please contact eileen.walraven@biola.edu.

Radio

Questions

Answered

EVERYDAY QUESTIONS WITH
DOWN TO EARTH ANSWERS AS
GIVEN OVER BROADCASTS OF

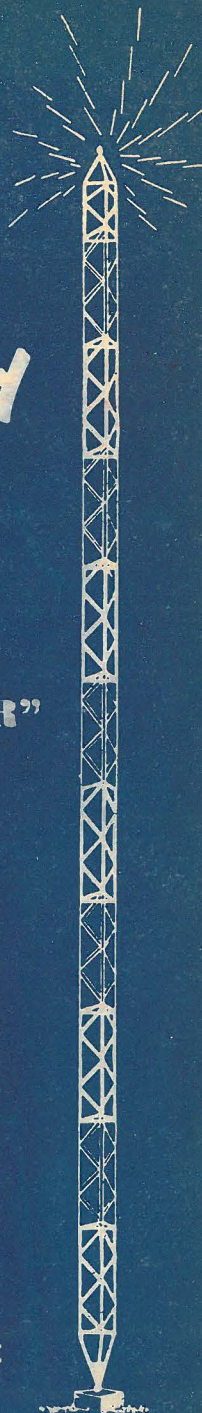
"THE BIBLE INSTITUTE HOUR"

LOS ANGELES 17, CALIF.

<i>Concerning:</i>	<i>Page:</i>
1. The Bible	2
2. Catholicism	4
3. Christian Life	5
4. Cults and False Religions	9
5. Death	11
6. Eternal Security	13
7. The Godhead	15
8. History of Man	17
9. The Holy Spirit	18
10. Law and Grace	21
11. Satan — Sin — Demons	24
12. Sovereignty of God	27
13. Unfulfilled Prophecy	29
14. Miscellaneous Questions	31

**PUBLISHED BY THE BIBLE INSTITUTE
OF LOS ANGELES**

Los Angeles 17, Calif.



THE BIBLE

Question: What proof have we that the Bible is the Word of God?

Answer: Whole volumes have been written on this subject. Space here will permit only a brief statement of some of the reasons why we know that the Bible is the inspired Word of God, authentic, authoritative, infallible, and divine. First let us outline some of the external evidences of these truths:

1. *The ancient manuscripts* in the great libraries of the world go back to a very early date. Some of the manuscripts of the New Testament were written as early as the fourth century A.D. And we still have copies of the Greek translation of the Old Testament which Christ used when He was on earth. His word concerning it is sufficient! It was translated not later than 250 B.C., and is called the Septuagint Version.

2. *The versions*, or translations, of the Bible into the many languages of the earth are manifold. Some of these are older than the authentic manuscripts. It is a well known fact that the men who made some of these translations could easily have known the apostles, all of which means that they had apostolic authority for their versions.

3. *About fifty of the early church fathers quoted the New Testament* so freely in their writings that all of the New Testament could be put together, with the exception of a few passages. These writings of the church fathers are still available to scholars today.

When these manuscripts, versions, and quotations from the church fathers are compared, verse by verse, line by line, they are found to verify the fact that our English Bible is authentic.

4. *Archaeology* has proved many facts of Bible history. Monuments and tablets have been discovered which prove beyond all doubt that they told the story of creation, the fall, the flood, and other events of Bible history. Abraham's early home, the city of Ur of Chaldea, has been discovered. These are but a few of the silent testimonies from the monuments to the eternal truth of the Word of God.

5. *History* has borne out the prophecies foretold in the Bible. What could be more striking and more convincing than the way prophecy has been and is being fulfilled concerning the Jew?

6. *The attacks of Satan upon the Word of God prove its divine origin.* These attacks have been unceasing, unmitigated, violent. Any other book would have been utterly obliterated long ago. But God has miraculously preserved the Bible against the open attacks of fire, water, and sword; and against the more subtle attacks of skeptic, critic, and "scientist" falsely so called.

Why was Paul executed by the wicked Nero? Because he preached and wrote and lived the message of the Word of God. Why was John Wycliffe tried before prelate and priests? Why were his bones dug up, burned, and the ashes thrown to the River Swift? Because he gave the English people their first complete Bible in their own tongue. Why was William Tyndale kept in prison for eighteen months without book or pen, only to be strangled and burned at the stake afterwards? Simply because he gave to the world the first printed Bible. Why were Martin Luther and other reformers persecuted? Why was John Huss burned at the stake? Because they preached and taught and translated the Bible into the language of the common people.

True enough, these things are not being done today in certain countries; but Satan's attacks are yet more subtle. He fills the minds of men with doubt concerning this wonderful Book. But the Word of our God shall abide forever! And what could furnish more abundant proof of its divine origin and authority than its miraculous preservation throughout the age.

7. *The universal appeal of the Bible proves its divine origin.* Translated into more than 900 languages and dialects, it meets the need of the human heart, of whatever color or race, of whatever degree of education, of whatever social level. This has never been true of any other book. It is the world's best seller, and has been for many a year.

8. *The power of the living Word of God to regenerate the heart and change the life is unmistakable evidence of its divine inspiration.* These are but a few of the external evidences of the inspiration of the Bible.

Then there are also unmistakable internal evidences that "holy men of God spake as they were moved by the Holy Ghost":

1. *Our Lord Jesus testified to the divine origin of the Old Testament.* His word is final!

2. *The apostles also quoted from it freely, believed it preached it.* Moreover, they testified to the inspiration of the New Testament. (See II Tim. 3:16; II Peter 1:19-21.)

3. *The fulfilled prophecies*—and they are legion—prove beyond all doubt that the Old Testament foretold the message of the New; that the New quotes and fulfills the Old.

4. *Add to all this the marvelous unity of the Book*, written over a period of thousands of years, by different human instruments of varying degrees of education, in different languages, in different styles of writing. Such circumstances would ordinarily make for anything but unity; yet we have this one Book, with one message, telling the story of the one and only Saviour of men. Prophecy and history, law and psalm, proverb, parable, and sermon, whether

poetry or prose—all tell the story of salvation from sin by faith in the shed blood of the Lord Jesus Christ. Need we further proof of the divine inspiration of such a Book?

ROMAN CATHOLICISM

Question: Why are the Apocryphal Books included in the Roman Catholic Bible, yet excluded from the Protestant Bible?

Answer: There are a number of reasons why the Apocryphal Books are not recognized by the Protestant Church as being inspired by the Holy Spirit:

1. They do not claim divine authority.
2. Some of these books disclaim such authority, as seen in II Maccabees 11:23, 15:38.
3. They contradict facts that are found in the Scriptures that we know are inspired. Compare Baruch 1:2 with Jer. 23:6, 7.
4. The Jews never received them as inspired. Orthodox Jews would rather forfeit their lives than falsify any portion of the Old Testament of sacred Scripture. And they never accepted the Apocryphal Books as being anything more than the work of man.
5. The Lord Jesus and His apostles never quoted from them.
6. The Roman Catholic Church rejected them until 1545; therefore, can not claim apostolic authority for them. These books were accepted at this late date because of a fanciful support that is found in them for the doctrine of purgatory.

Some of the Apocryphal Books are historical; some are fanciful. A careful reading of them will convince one taught by the Holy Spirit that they were not divinely inspired.

Question: Is it true that Jesus had half-brothers, sons of Joseph and Mary? I have heard this denied.

Answer: Yes, after Jesus was born in Bethlehem, Joseph and Mary had sons and daughters. In Matt. 13:55, 56 we read: "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" (Cf. Matt. 12:46; Mark 6:3; John 2:12; Acts 1:14; I Cor. 9:5; Gal. 1:19.)

The denial that Mary had other children originated with Roman Catholic teaching that she was sinless; this is called the doctrine of the immaculate conception. This teaching claims that Mary never did marry Joseph, that she was always the Virgin Mary. But we have already shown, in answer to preceding questions, that this is unscriptural; that Mary acknowledged herself to be a sinner needing a Saviour; and that she recognized that the Lord Jesus was the only Saviour from sin.

Moreover, Psalm 69:7-9, which is a definite prophecy of the coming of Jesus into the world to suffer for sinners, is irrefutable proof that Mary had other children. Note especially verse 8: "I am become a stranger unto *my brethren*, and an alien unto *my mother's children*."

Question: Why do the Protestants teach that the Roman Catholic priesthood is not scriptural?

Answer: In the first place, the old Levitical priesthood has been done away since Christ died and rose again. The priesthood was a part of the Law of Moses, which was "a shadow of good things to come" (Heb. 10:1). The priests represented God's people, offering blood sacrifices that pointed on to Christ; praying for the people; dealing gently with them, until Christ Himself should come, offer one sacrifice once for all, and return to the Father, there to represent His people before the "throne of grace." Having fulfilled the old covenant of the law, He established the new covenant. "Now where remission of these (the sins of the people) is, there is no more offering for sin" (Heb. 10:17, 18). Read all of the Epistle to the Hebrews for a clear treatise on the priestly work of our crucified and risen Lord. There we see plainly that the old order has been done away; and He "ever liveth to make intercession for us" (Heb. 7:25).

Question: Do these passages teach "priestly absolution" as held by the Roman Catholic Church: Matt. 16:19; 18:18; John 20:23? What did Christ mean when He said, "Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained"?

Answer: There is no such thing in Christianity as priestly absolution. There was priestly absolution in Judaism, as in Leviticus; but this does not belong to the Christian Church or to Christianity. In this age of grace, *all* of God's children are priests—women as well as men. (See I Peter 2:9; Rev. 1:6.) And no other priesthood exists in Christianity.

To "remit sin" is to declare sin forgiven on the basis of faith in the Lord Jesus. We find Peter declaring remission of sins in the household of Cornelius: "To him (Jesus) give all the prophets witness, that through his name whosoever believeth in him shall have remission of sins" (Acts 10:43).

THE CHRISTIAN LIFE

Question: What should be the Christian's attitude toward earthly pleasures? I want to be a consecrated

Christian; but my friends think I am rather queer and fanatical in my views.

Answer: In the first place, we have the direct command: "Come out from among them, and be ye separate, saith the Lord, and touch not the *unclean thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18). Again, we have other very definite Scriptures, such as, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15-17). And yet again we are urged to keep our garments "unspotted from the world" (James 1:27). These are but a few of many such passages.

By "the world" in such Scriptures, the Holy Spirit means the God-dishonoring, Christ-rejecting, Spirit-resisting world. We are to be "*in the world, but not of it.*" We are to mingle with our fellow-men, seeking to point them to Christ, loving their souls, but hating their sins. In other words, we are not to find our *satisfaction* in doing the things that dishonor the name we bear.

In the second place, we are repeatedly exhorted not to do *anything* that causes the "weaker brother to stumble." Perhaps you or I could do many things the world does, yet come out unharmed, to a certain extent; whereas another following in our steps would go down in utter defeat. Paul wrote to the Corinthian Christians, saying that meat offered to idols was just the same to him personally as other meat; that is, it made no difference to him at all; but if another looking on, who thought there was some virtue in such meat, saw Paul eating it and stumbled thereby, then, Paul said, he would not touch meat so long as the world stood. The application is plain.

So far, we have considered only the negative side of the question. Let us look for a moment at the positive side. If we truly love the Lord; if we find our joy and our satisfaction in His Word and will, then these matters will not trouble us. He will give us so much to think about, so much to do for Him, that there will be no time for enjoyment in the things that dishonor or displease Him.

As for our being considered fanatical or too "religious," our Lord told us that it would be even so. These are but a few of His many words on this subject: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own. . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 15:18-20; 16:33). "The servant is not greater than his lord."

Having said all this, may we add a word of advice? Sometimes we *invite* unnecessary criticism, from those who can not understand our position, by taking what the world calls a sanctimonious, "holier-

than-thou" attitude; or by being unduly harsh in our criticism of others; or by being eccentric in our dress. Personally, we feel that we accomplish more by the silent testimony of our lives, and by presenting *Christ* in all His power and beauty and holiness, than we do by "harping" on the so-called social evils. This is not to say that we must not take our stand for right against wrong. But if we give people Christ; if He takes possession of their very lives; then all these other issues are taken care of. "The things of earth will grow strangely dim in the light of His glory and grace."

Question: What do you think of church suppers and bazaars as a means of raising money for the Lord's work?

Answer: While many well-meaning Christians work hard, getting up these programs; yet such methods of "raising money" for the Lord's work seem to us dishonoring to God.

In the first place, God does not need or want money from the godless world. When the self-righteous unsaved give to such causes, thinking they have won merit thereby, they deceive themselves.

In the second place, the Lord's work should be supported by the gifts and offerings of His own people. Not only is it the duty of the child of God, thus to support His work in the world; it is a source of untold blessing and joy: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

It is interesting to note what God said to Israel in Exod. 35:5 concerning an offering for the building of the tabernacle: (1) "Take from among you (not from a stranger) an offering unto the Lord"; Israel was God's blood-bought people. (2) "Whosoever is of a *willing heart*, let him bring it, an offering of the Lord."

Again, even as the Lord Jesus cleansed the temple of money-changers when He was on earth, so also we are convinced that He would cleanse His "house of prayer" from all buying and selling and money-making schemes of man.

Question: Although I was saved while still in my teens, yet I married an unbeliever, in spite of the fact that my pastor and Christian friends told me that II Cor. 6:14-18 and other passages of Scripture teach that we should not be "unequally yoked together with unbelievers." Since my marriage I have consecrated my all to Christ. What would He have me do—leave my husband, or try to lead him to the Lord by keeping our home unbroken and seeking to witness before him to the power of Christ in the life?

Answer: The very definite answer to your question is found in I Cor. 7:12-16, which says, in part, "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. . . . For what knowest thou, O wife, whether thou shalt save thy husband?"

To be sure, it would have been far better had you prayed for your husband *before* your marriage, asking God to save his soul *before* you married him. Then you would have been obeying His will fully; and surely He answers prayer. But having gone contrary to His will in the first place, you can only ask forgiveness, and continue to pray for your husband's salvation. And our God is the God of forgiving love, as well as the God who hears and answers prayer. Doubtless you have made your own path harder by not obeying fully in the first place; but 'His grace is sufficient' for every need!

Question: How would you show one who believes in baptismal regeneration the error of his teaching?

Answer: By pointing out the dozens of references in the Bible that tell us plainly how to be saved—by faith in the shed blood of the Lord Jesus Christ. Some of these are: John 1:29; 3:16, 36; 5:24; Acts 16:31. There are hundreds of passages which definitely state that faith in the Lamb of God, and faith in Him alone, saves the soul. The thief on the cross had no time to be baptized; yet the Lord Jesus promised that he would go with Him to paradise.

Of course, we should obey the Lord's command by being baptized. But this ordinance is a testimony before men, angels, and demons, that we are trusting the blood of Christ; it is not essential to salvation. It follows salvation. Therefore, to claim that it is essential to salvation, is to limit the efficacy of Calvary's cross.

Question: Does Matt. 5:48 teach sinless perfection in this life?

Answer: Matt. 5:48 reads as follows: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The word "perfect" here and in other similar New Testament passages means the mature and complete Christian experience. It means that "the babe in Christ" should "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," giving an ever-increasing evidence to the world of His saving and keeping power. Nowhere in the Bible are we taught that we can become sinless in this life. Yet we are constantly exhorted to grow more and more like Him who is "altogether lovely." Only when we get to heaven shall we be freed from the very presence of sin.

CULTS AND FALSE RELIGIONS

Question: Are Christian Scientists Christian?

Answer: Christian Science is the religion of Mrs. Mary Baker Glover-Patterson-Eddy. The textbook is "Science and Health" with a "Key to the Scriptures." In that textbook Mrs. Eddy claims that she discovered this religion in 1866, and gave it the name "Christian Science."

Mrs. Eddy claimed that her religion, or "science," agrees with the Bible. Yet in her writings she called God the Father "a principle"; Christ the Son "an idea"; and the Holy Spirit "divine science." Her teachings deny the Bible story of creation and redemption; salvation by grace through faith in the shed blood of the Lord Jesus Christ; His bodily resurrection. According to this cult, sin, sickness, and death are the unrealities of human conclusions; man is spiritual and co-existent with God; and if we live after death, we must have lived before birth. Mrs. Eddy denied the personality, even the existence, of Satan. She taught that the sea represents God, and that Christ is as one drop of water in the sea. In line with Pantheism, she taught that all that is good is God, and God is all good.

Inasmuch as there are multitudes of redeemed sinners who, spiritually speaking, do not know their right hands from their left, there are undoubtedly some of them that have been caught in this satanic delusion, and still have enough faith in the shed blood of the Lord Jesus to be saved. But no one can be an intelligent Christian—intelligent concerning the plain teaching of the Bible—and accept and follow the teachings of Christian Science. No one can be saved who *believes* the teachings of Christian Science.

Question: What the errors taught by Jehovah's Witnesses, who under Judge Rutherford, are carrying on the work which was begun by Pastor T. Russell?

Answer: In the first place, the Russellites, or Rutherfordites, are Unitarians. They say that the doctrine of the Trinity was well suited to the Dark Ages, which, according to Pastor Russell, produced it. Therefore, they deny the deity and personality of the Holy Spirit.

They also deny the eternal deity of Jesus Christ, the Son of God. They teach that He was *a* god, but not *the* God. They teach that, before His incarnation, He was none other than the Archangel Michael. Thus they make our Lord a *created* angel, not the Creator. They teach that Jesus was a human being during His earthly ministry, but that in His incarnation He was not the spiritual being He was before. They teach that at the cross His humanity was annihil-

ated, that after His death His body was either secretly taken away by God or "dissolved into gases." They teach that man is not saved by God's grace through faith in the Lord Jesus Christ alone, but by doing good works.

Pastor Russell taught that Jesus Christ returned in October, 1874, and went into hiding with some of His disciples, and that in October, 1914, He was to be manifested with the living disciples known as "the true wheat." The number of these disciples was to be 144,000. (He took this number from the reference in the book of Revelation to the 144,000 Israelites.)

Pastor Russell worked out a millennial dawn and kingdom-salvation program, because he could not understand what God would do with the heathen who had never heard the Gospel, and therefore, could not be held responsible for accepting or rejecting it. Pastor Russell taught, and most of his disciples still teach, that the time of Christ's manifestation is to be determined by multiplying 360 years by 7 (or 2520 years) to the year that the Jews were taken away by the king of Babylon, about 600 B. C. They said that during the kingdom reign of Christ on earth the heathen and others who have died are to be brought back to the earth and given an opportunity to hear the kingdom message.

Jehovah's Witnesses teach soul-sleep, and are bitterly opposed to all orthodox teachings concerning hell and the lake of fire.

According to the plain teachings of the Word of God, no one can be saved who believes what is taught by Jehovah's Witnesses concerning the Lord Jesus Christ, to say nothing of other errors in this system. Therefore, we would warn our readers against it as a dangerous and pernicious perversion of the truth of God.

Question: What is the Seventh Day Adventist organization, and what is erroneous in its teaching?

Answer: Seventh Day Adventism originated from the movement of William Miller, who was born in 1781 in Massachusetts. In 1833 in Low Hampton, N. Y., he began to preach that the end of the world was at hand. He set the date, October 10, 1843, for this event. Thousands turned to this cry of warning, and in ten years perhaps 100,000 people became Adventists. When Miller's prophecy failed, he set another date—1844. The failure of the second prophecy demolished the follies of the Miller Movement; and out of the fragments, Seventh Day Adventism was constructed under the high priestess, Ellen G. White.

The errors of Seventh Day Adventism are many. The doctrine of salvation by works is believed by this cult, denying salvation by grace. According to Seventh Day Adventism, the keeping of the

law is absolutely necessary; and believers who fail in observing the Sabbath (Saturday) are lost. If one does not keep the Sabbath, even though he believes in the Lord Jesus, he has "the mark of the beast," and will be annihilated when Christ comes. The system teaches that "the seal of God" is found in keeping the Saturday-Sabbath; while "the mark of the beast" is evidenced by keeping the first day of the week.

Seventh Day Adventism teaches that its members are the 144,000 of the book of Revelation. It holds the doctrines of soul-sleep and the annihilation of the wicked. It places the writings of Ellen G. White side by side with the Bible as being alike fully inspired. In this, as well as in other ways, it is like Mormonism, Christian Science, and Russellism, all of which deny the sufficiency of God's revelation through His Word, and add writings of men to the inspired Word of God.

DEATH

Question: What did Paul mean by "the third heaven" and "paradise" in II Cor. 12:2, 4?

Answer: Paradise and heaven are now one and the same place. Paul said, in the passage you quote, that he was "caught up to the third heaven." Then he added that he was "caught up into paradise," evidently referring to the same event.

There are three heavens mentioned in the Bible: First, where the birds and clouds are; hence "the birds of the heaven." Second, there is the realm of the sun, moon and stars; hence "the stars of the heaven." And third, heaven is God's dwelling place. This is the meaning of I Kings 8:27: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee." This is where Paul was "caught up." It is now identical with paradise. However, before the resurrection and ascension of Christ, paradise was a waiting place for the spirits of the redeemed, a part of Sheol or Hades. (For further discussion of this important subject, see the next question).

Question: What is the difference between "Hades" in Luke 16:23 and "Gehenna" in Rev. 20:11-15?

Answer: Hades is the abode of the Christless dead, where they await the great white throne judgment. It is not purgatory; nor is it a place of second chance. It is a waiting place. "Gehenna" is the lake of fire, the "second death," the final doom of the lost.

Question: Do the saved go immediately to heaven when they die?

Answer: The Scriptures teach positively that a true child of

God goes immediately to heaven at the time of physical dissolution of body and soul. II Cor. 5:8 gives us that assurance: "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (Cf. Phil. 1:23 and other passages of Scripture.)

Luke 16:22 tells us that the angels receive the spirits of the departing saints—a comforting thought, that they take our spirits home to heaven and the presence of God. They are our "ministers," you know, "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). They guard us here on earth, and take us to heaven when we die. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7). "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa. 91:11, 12.)

Question: If the wicked dead do not go immediately to the lake of fire, why did the rich man of Luke 16:24 say that he was "tormented in this flame"?

Answer: In Rev. 20:13, 14 we read that at the great white throne, where the wicked will be judged, "death and hades delivered up the dead which were in them. . . . And death and hades were cast into the lake of fire." This part of the vision which John saw is yet future, as the text plainly states. As we have tried to set forth in answer to preceding questions, "death" here speaks of the grave; "*hades*," in this instance, of the abode of the wicked dead while waiting for the great white throne judgment. (We have seen that paradise was taken out of hades when Christ ascended on high, and led "a multitude of captives captive.")

Now it is also very clear that the rich man of Luke 16 was "in torment," in conscious suffering. The reference to the "flame" indicates how terrible are the consequences of sin. When the Lord Jesus Christ calls the wicked dead from their graves; when their spirits are delivered up from hades, bodies and souls re-united forever, will be cast into the lake of fire, from which no one ever returns. In the Greek this is called "Gehenna."

Question: If the rich man of Luke 16:19-31 was in Hades as a disembodied spirit, how could it be said that he lifted up his "eyes, being torments"? How could he speak of the "finger" of Lazarus, who was in paradise; and of his own "tongue"?

Answer: The spirit has a form, just as the body has a form. And the form of the spirit is, in all probability, the form of the body. It is true, the dead, whether in Christ or out of Christ, are disembodied spirits. The Scriptures, however, imply that, while

they are without a body, yet they do not *miss* the body. In other words, they are not conscious of disembodiment. This is implied in II Cor. 12:2. There Paul tells us that he was caught up into the third heaven; whether in the body or out of the body, he could not tell. If he was out of the body at the time of that experience, he was not conscious of it. This sheds a great deal of light upon the present disembodiment of the dead; and this is the explanation of the rich man's speaking of his "tongue" and of Lazarus' "finger." It explains also the Scripture reference to the rich man's "eyes," in the passage to which we refer.

ETERNAL SECURITY

Question: What if a person has been truly converted, but goes back to the world, and never seems to repent of his backslidden state? Will he be eternally saved?

Answer: Let me answer your question in three statements:

1. Many so-called backsliders have never "slid forward"; that is, they were never regenerated. We call them mere professors, not possessors of salvation. A real Christian will be chastised, will confess his sin, and live for Christ, however falteringly it may be.

2. Such Christians as we call backsliders are carnal Christians. They will be losers at the judgment seat of Christ, in so far as their rewards for service are concerned. (See I Cor. 3:1-4; 11-16.)

3. A real Christian may become a backslider, but he can never become an apostate—and an apostate is one who denies the old faith, the Bible, even the Lord Jesus, who is the only Saviour.

Question: If the believer in Christ is eternally secure, why should the Lord give him the warning of Rev. 3:11: "Hold that fast which thou hast, that no man take thy crown"?

Answer: The Lord Jesus did not say, ". . . that no man take thy salvation"; but He did say, ". . . that no man take thy crown." And these two statements mean entirely different things. Salvation is the free gift of God. The crowns are rewards for service rendered in Jesus' name and for His glory, *after* one has been born again. They are to be given at "the judgment seat of Christ," where only the redeemed shall stand before God and His holy angels. (See Rom. 14:10; II Cor. 5:10.)

We do not see any difficulty in this passage. If you are a really born-again soul, no one can take your salvation from you. But if you neglect your duty, and allow others to step in and do what Christ intends you to do, then they will receive your crown, or reward.

Question: Was Judas saved before he was lost?

Answer: There is not the slightest suggestion in any portion of Scripture to intimate that Judas was ever a saved man. In fact, the very contrary is taught. In John 6:64, 65 we read: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." Here we learn that Judas, with the others who rejected Him, was an unbeliever. And then the Lord Jesus added these words, recorded in the same chapter: "Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"

Question: How do you harmonize the doctrine of the eternal security of the believer with the following passages of Scripture: Heb. 6:4-6?

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In these words the Holy Spirit refers to Hebrews, many of whom were *intellectually* convinced that Jesus was the Messiah. But because of bitter persecution, they were going away from the light they had, returning to Judaism.

Four things are said of the privileges these Hebrews were rejecting:

1. *They were 'enlightened.'* So also is every man who hears the Gospel, whether he accepts Christ or not. These were *enlightened, but not born again.*

2. *They had "tasted of the heavenly gift."* Now it is one thing to taste; it is another thing to eat. Christ Himself is the Heavenly Gift. How many sinners have been under conviction, have admired the beautiful life of our Lord, have acknowledged that He died for a lost world, have even admitted that they expect one day to accept Him as a personal Saviour, and yet have refused to open their hearts to Him. They are among those who have only 'tasted of the heavenly gift.'

3. *They had been made "partakers of the Holy Ghost."* Now the word "partakers" in the Greek means those who had been "going along with" the Holy Spirit, "in company with" Him. Every Jew who witnessed the descent of the Holy Spirit on the Day of Pentecost and heard Peter's sermon, as recorded in the second chapter of Acts, was "in company with" the Holy Spirit. But, you

will remember, the record tells us that some mocked and said, "These men are full of new wine" (Acts 2:13). To witness the power of the Holy Spirit is one thing; to be baptized by the Holy Spirit is another.

4. *They had "tasted the good word of God, and the power of the world (or age) to come";* that is, they had heard the Word of God, and had seen the dead raised, the leper cleansed, the eyes of the blind opened—enough to convince them that Jesus was their Messiah and Lord.

Concerning these the Holy Spirit says: "It is impossible . . . if they shall fall away, to renew them again unto repentance." If they deliberately refuse to accept Christ as the only One who can save them, then they are doing the very same thing their fathers did; for they "crucify to themselves the Son of God afresh, and put him to an open shame."

Moreover, if this passage of Scripture was written concerning Christians, it is very discouraging to those who hold "the falling away" doctrine; for *they* say a man can be saved, "fall away" or be lost, and then be converted again; whereas this passage from the Word of God says, "*It is impossible . . . if they shall fall away, to renew them again unto repentance.*"

THE GODHEAD

Question: Can you explain the Trinity? I realize that there are three persons in the Triune God. Am I to understand that the Trinity is a composite personality?

Answer: The Bible clearly *teaches* the doctrine of the Trinity, but nowhere does it *explain* the Trinity. There are some things *above* reason, and the doctrine of the Trinity is one of them.

Perhaps the expression "God the Father, God the Son, and God the Holy Spirit" is somewhat misleading, though many Christians use it in all reverence for the Triune God. But this would imply that there are three Gods; whereas there are not three Gods, but three persons in one God. A better expression would be: God, the Father, the Son, and the Holy Spirit.

Of course, all this is beyond our comprehension. If man's mind could comprehend the doctrine of the Trinity, Christ would doubtless have explained it to His disciples. He had the opportunity of doing so when Philip asked, "Lord, show us the Father, and it sufficeth us" (John 14:8). But Jesus did not explain how He could be one with the Father, and yet say that He was going to the Father. He threw Philip back on faith.

And we accept this eternal truth on faith, because God has stated it definitely and repeatedly in His Word. After all, ours is a super-

natural (above the natural) belief. And that is where faith enters into the Christian religion. We may believe what we cannot explain; and we may apprehend what we can not comprehend. The Bible doctrine of the Trinity is very clear.

Question: Why do we read in the Old Testament that God "repented" of certain things? For example, see Gen. 6:6.

Answer: When used concerning God, "repent" in all of its forms simply means that, to man, God *appears* to change His mind. "Known unto God are all his works from the beginning of the world" (Acts 15:18). In reality it is man who changes, or repents, which accounts for the *seeming* "repentance" of God.

Question: Did Jesus ever claim to be God?

Answer: Yes, very many times—by direct statement, by accepting worship as God, by doing the miracles that only God can perform, by His sinless life, by foretelling future events that only God knows, by rising from the dead by the power of His own Holy Spirit, by applying Old Testament prophecy to Himself.

Would you read for yourself some of the many passages where He definitely claimed to be God? Then read all of the Gospel according to John, noting particularly such verses as these:

"I that speak unto thee am he" (meaning the Messiah, or the Christ). (See John 4:25, 26.)

"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, *making himself equal with God*" (John 5:18).

"Moses wrote of me" (John 5:46). (Read all of this wonderful discourse in the fifth chapter of John for the Lord's irrefutable proof that He is God.)

"I am the bread of life... which came down from heaven" (John 6:35, 41, 48, 51).

"I proceeded forth and came from God" (John 8:42).

"Before Abraham was, I am" (John 8:58).

"Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. ... And he worshipped him" (John 9:35-38).

Space forbids our quoting more here; but these are only a few of the many passages that might be given, not only from John, but also from the other Gospels; indeed, from all the Word of God, on this important subject. Either Christ was eternal God; or we have no Saviour, no life eternal, no hope in this world or in the world to come. Colossians and Hebrews speak much of the deity of Holy Spirit, and you will be amazed at the overwhelming testimony

Christ. Read them with an open mind, under the guidance of the to our Saviour's deity.

Question: Where will the Holy Spirit be after the translation of the church?

Answer: The church is "the temple of the Holy Spirit"; and when the rapture takes place, the Holy Spirit will go with the church. However, He is omnipresent; for He is God, equal with the Father and with the Son. Because He is God, and because God never leaves Himself without a witness in the world, the Holy Spirit will operate in the earth during the tribulation period, even as He did in Old Testament times. He came upon certain individuals then, anointing them for service. His mission for the church age, indwelling the members of the body of Christ, which is the church, will end at the rapture. But He will seal the 144,000 Jews during the tribulation period, and empower their testimony. The church, however, will have been completed; and He will not operate then as He does now in the world. It will be a different ministry.

Let it be remembered that there can be no conversion, in any age, without the quickening power of the Holy Spirit.

HISTORY OF MAN

Question: As only about 6,000 years have passed since Adam was created, how do you account for all the millions of years scientists claim for the age of the earth?

Answer: Between the first two verses of Genesis there could have elapsed all the time of all the geologic ages. "In the beginning God created the heaven and the earth." Possibly that was millions of years ago. Then something happened to mar God's perfect, original creation; for verse 2 reads, "And the earth *became* without form and void." (Cf. Jer. 4:23-26; Isa. 24:1; 45:18.) Note the real meaning of the word "became." How long the earth remained in this chaotic condition, God has not seen fit to tell us; but certainly there is room here for all the time of all the ages. Then out of this chaos, God brought a *renovated* earth about 6,000 years ago; created all life; made man in His own image, even as the inspired record states.

Just what happened to ruin God's original creation, He has not seen fit to tell us; yet there is scriptural ground for believing that the fall of Satan and the wicked angels *may* have been associated with the judgment that came upon the earth. That Satan fell through pride, we know. (Read Isa. 14:12-17; Ezek. 28:12-19.) That he seems to have been given dominion over the earth before he fell, while he was still a beautiful angel, seems to be beyond all doubt. (See John 12:31; 14:30; II Cor. 4:4; Matt. 4:8, 9.) When Satan

offered the Lord Jesus all the kingdoms of this world, if He would worship him, Christ did not deny Satan's power to give possession of "the world."

Question: Were the six days of creation solar days of twenty-four hours each, or were they longer periods of time?

Answer: We believe they were solar days of twenty-four hours each. However, there are those who think that II Peter 3:8 implies that they may have been longer periods of time: "One day is with the Lord as a thousand years, and a thousand years as a day."

The insurmountable difficulty in believing that the Genesis days were ages is that the Word says that each of the "days" creation was divided into two parts: The light was called "day," and the darkness was called "night." If the night had consisted of thousands of years, all vegetation would have died. All vegetable life must have light in order to survive.

The motive back of certain critics in estimating these six days of creation as longer periods of time, is to seek to apply the theory of evolution to the creation story. Certainly the God of all creation is *able* to do all things; and He could assuredly create all things in the six solar days, or less time than that if He so chose to do it. And our God did *not* bring human life into the world by such a process as organic evolution. To accept such a theory, is to deny the infallible Word of God.

HOLY SPIRIT

Question: Who will receive the baptism of the Holy Spirit? And is there a visible sign accompanying this baptism?

Answer: Every Christian is baptized with the Holy Spirit the moment he is born again; for it is the quickening power of the Holy Spirit which regenerates the soul. In this present age there is no visible sign accompanying the baptism of the Holy Spirit; there is a change of one's life and testimony. But there is no visible sign, such as accompanied the descent of the Holy Spirit on the Day of Pentecost and in the house of Cornelius, as recorded in the book of Acts.

The work of the Holy Spirit is as clearly set forth in the Word of God as is the work of the Father, and as is the work of the Son.

Question: You say we are baptized with the Holy Spirit the moment we are born again. Please explain why the disciples were baptized with the Spirit after they were saved?

Answer: The disciples lived both *before* and *after* the Day of Pentecost. And it was on that memorable day nearly two thousand years ago that the church began, when the Holy Spirit came upon believers with miraculous power. That day's experience was in fulfillment of our Lord's express promise. Listen to such words as these:

"The Holy Spirit was not yet given; because that Jesus was not yet glorified" (John 7:39).

"It is expedient for you that I go away," He said to His disciples; "for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). (Compare Acts 1:4, 5, 8.)

So, you see, the disciples were already born again by faith in Christ *before* the Holy Spirit came on the Day of Pentecost. That is why they had the *added* experience of the baptism of the Holy Spirit. But all who have been born again *after* Pentecost have been baptized with the Spirit the moment they were saved.

For proof of this, note that the three thousand souls who were added to the believers on the Day of Pentecost did not have to wait at all for the baptism of the Holy Spirit. (See Acts 2.) In Gal. 3:13, 14 we read that Christ hung on the accursed tree, "that we might receive the promise of the Spirit through faith." Dozens of Scriptures might be quoted to illustrate this fundamental truth.

Question: What is meant by the words of John the Baptist, recorded in Matt. 3:11: "He that cometh after me is mightier than. . . . He shall baptize you with the Holy Ghost, and with fire"? Is a believer baptized with fire, as well as with the Holy Spirit?

Answer: Not at all. John was speaking to a mixed company of the saved and the unsaved. The saved were to be baptized with the Holy Spirit. The unsaved were to be baptized with the fire of judgment at the return of Christ. Verse 12 makes it very clear that this is the meaning of John's words: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." The doctrine concerning the church, revealed later by Paul, comes in between the preaching of John the Baptist and the return of Christ in glory.

You will note in Acts 1:4, 5, that, just before His ascension into heaven, our Lord referred to John's words, and told His disciples to "tarry in Jerusalem" to "wait for the promise of the Father." Then He added, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." In addressing *believers*, the risen Lord made no reference to fire; for believers shall not "come into judgment," but have "passed out of death into life" (John 5:24).

Compare these passages with II Thess. 2:7-9: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ..."

Question: Is speaking with tongues of God or of the devil?

Answer: In answering this question, we should say, rather than speaking with tongues, like other signs, is not unscriptural, but that it is altogether undispensational.

This is taught in I Cor. 13:8-13. In speaking concerning the sign-gifts, the apostle there wrote that when he was a child he spake as a child; but that afterwards he became a man, and put away childish things. In this connection, he said, "Tongues shall be done away," as we have already seen in answer to our preceding question.

In I Cor. 13:13 we read further: "And now abideth faith, hope, love, these three; but the greatest of these is love." We find that, after Paul penned these words, he spoke more than one hundred times of faith, hope, and love. It is very significant that in the last seven epistles which he wrote, several of which are frequently referred to as the "prison epistles," there is not a single mention of signs, miracles, visions, tongues, healings, discerning of spirits, or any of the sign-gifts mentioned in I Cor. 12.

Question: If we have faith enough, why can we not claim divine healing for our bodies now? I have been taught that at conversion the body belongs to Christ, and we have no more to say about it; that we are dead, and it is Christ who now lives in us; that sickness is a sin; and that we are not to go to doctors, or use medicine; but rather, that we are to pray and have faith. I am so confused. Please explain.

Answer: No wonder you are confused! We need not be confused, however, on this subject; for the Bible speaks plainly. Those who teach such doctrine as you have outlined claim that there is physical healing in the atonement for this present hour. Some even go so far as to declare that they have already received their resurrection bodies.

Rom. 8:23 makes it very clear that our bodies are not yet redeemed: "We ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body.*" If we may have the redemption of our bodies *now*, *why wait for it?*

My friend, not until the Lord returns for His church will "this corruptible... put on incorruption, and this mortal... put on immortality" (I Cor. 15:53). "Our citizenship (R. V.) is in heaven, from whence also we *look for the Saviour*, the Lord Jesus Christ: who shall change our body of humiliation, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21). Many other passages of Scripture bear out this truth.

Without a doubt, divine healing is meant for this age, *but only in so far as it may please God to grant it.*

LAW AND GRACE

Question: How do you harmonize your statement that we can not DO anything to be saved with Rom. 2:13: "Not the hearers of the law are just before God, but the DOERS of the law shall be justified"?

Answer: When Paul wrote these words, under the guidance of the Holy Spirit, he was writing to people who believed *just as you do*. That is why he said this. They were trusting in the law; they gloried in the fact that it was given to them; and yet the very law in which they gloried condemned every one of them, because they did not—they could not—keep it. Paul was only reminding them that, if they intended to be saved by keeping the law, then they had to *keep* it, not merely hear it. Later he says, in the third chapter: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:19, 20).

My friend, do you honestly believe that you are a "doer of the law"? Of course, you will emphasize the fourth commandment about keeping the seventh day. But let me ask you, do you keep it? Why, in listening over the radio, you are breaking the Sabbath; for you are using electricity; and the fourth commandment says that we shall do no work of any kind; nor shall we permit our sons or daughters or servants to do any work. The men who control the electric power are verily your "servants" in this respect; and you let them work for you; yet you think you are keeping the Sabbath.

Verily Paul says, "Not the hearers of the law are just before God, but the doers of the law." If one is to be saved by *doing*, then the law must be *done*, not *heard*.

Question: What is the meaning of Phil. 2:12, "Work out your own salvation with fear and trembling"?

Answer: Mark you, this verse does *not* say, "Work *for* your own salvation, "but work *out* your own salvation." It is your *own* salvation that you are to work out.

The text is best explained when considered in connection with the verse which follows: "For it is God which worketh in you both to will and to do of his good pleasure." The entire passage means that the Christian is to manifest, or show forth to the world, his salvation by a godly and careful walk. This he can not do in his own strength; he can do it only by the power of God. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

Question: I heard a Sunday School teacher say that, because we are not under law, but under grace, we should not teach children the ten commandments, or tell them to try to keep them. Please explain.

Answer: It is a serious mistake to make such a statement as that teacher did; for "*all* scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). I think, however, that I know what the Sunday School teacher meant. Let me explain by approaching the question from her point of view.

Very often children, and older people too, are taught that they must keep the ten commandments, in order to be saved. That is legalism; and no man was ever saved by keeping the law. It is God's holy standard, "our schoolmaster to bring us unto Christ"; for "by the law is the knowledge of sin." It reveals to us the holiness of God and the utter inability of man to keep it in his own strength—or to keep it at all, for that matter.

To teach thus is but to discourage any soul who would be saved, yet thinks he must observe the law for redemption. The law is exacting. The law is stern. And the penalty for breaking it is death.

Now we know that Christ was "born under the law," that He kept it absolutely, perfectly, because in Him was no sin. We know also that He kept it for us; and that by faith in His finished work on the cross, we are saved. God sees us as identified with Christ. We are justified; God's holy law is vindicated and magnified. And we are no longer under law, but under grace. This is evidently what the Sunday School teacher meant. She was right in her motive, but over-zealous and unwise in her extreme view.

Question: Was the Sabbath ever changed from the seventh day to the first day of the week?

Answer: First let us quote from Exodus 31:16, 17: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is

a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Here we learn that the Sabbath was a sign between Jehovah and the nation of Israel.

There is not a single Scripture to show that God ever gave the Sabbath for members of the body of Christ in this day of grace. The believer today is delivered from the law, is dead to the law, and is not under the law.

Question: Why do Christians keep the first day of the week, instead of the Jewish Sabbath, which is our Saturday?

Answer: Because on the first day of the week our Lord rose from the dead. Sabbath observance was a part of the Mosaic Law, which in Christ has been done away; for He kept the law for us, and we are under grace. That is why He deliberately healed and taught on the Sabbath Day, stirring up the wrath and indignation of the legalistic Pharisees. He showed thereby that "the Son of man is Lord even of the sabbath day" (Matt. 12:8). He showed thereby that He came to usher in a new order, a new covenant.

Yet let no Christian think that this gives him license to make a day of idleness and amusement out of the Lord's Day. One-seventh of our time still belongs to God. And the Christian who can go with the godless world to places of amusement on this day, shows his lack of love for the Lord who bought him, and fails to give a good testimony before the Christ-rejecting world as a born-again soul.

The Jewish Sabbath

1. The 7th day of the week.
2. Commemorated God's creation rest on the seventh day.
3. Commemorated a finished creation.
4. Compulsory obedience demanded.
5. "Whosoever doeth work therein shall be put to death" (Ex. 35:2; compare Num. 15:32-36).

6. Represents the old creation.
7. Given to Israel under the law.

The Christian Lord's Day

1. The 1st day of the week.
2. Commemorates Christ's resurrection from the dead on the first day.
3. Commemorates a finished redemption.
4. Voluntary worship and service expected.
5. Christ went about doing good on the Sabbath Day to show that He is Lord of the Sabbath, as well as "the end of the law to him that believeth" (Matt. 12:1-8).
6. Represents the new creation (II Cor. 5:17).
7. Given to the Christian under grace.

Question: If salvation is all of grace, and works play no part in our redemption, then why do we read in Rev. 22:14, "Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city"?

Answer: Read this verse in the Revised Version, and you will have your answer: "*Blessed are they that wash their robes*, that they might have the right to come to the tree of life, and may enter in by the gates into the city." Works do not give the right to the tree of life. It is the grace of God that cleanses "our robes" in "the blood of the Lamb of Calvary." And every believer on the Lord Jesus Christ has right to the tree of life only on the ground of His finished redemption.

SATAN — SIN — DEMONS

Question: Why did God create Lucifer when He knew that He would become the devil?

Answer: We all admit that this is the great "Why?" Some sinners question the wisdom and love of God in creating the devil. They accuse God of permitting Satan to bring sin into the human heart, then holding man responsible for his inherited sin.

But look at the glorious truth recorded in Eph. 2:7. Here we learn that "in the ages to come" God is going to put on exhibition, to the glory of Christ, the redeemed sons of Adam, sinners saved by grace. One of the old Hebrew words translated "grace" means "to bestow a gift upon a bankrupt." Therefore, there had to be spiritual bankruptcy on earth before the abounding grace of God could be bestowed upon sinful humanity.

But some argue that, if God arbitrarily brought the bankruptcy, with the universal law of sin and death, He should arbitrarily bestow grace and save every member of the human family. The Universalist teaches that God will do this very thing, and redeem all the sons and daughters of Adam by the redemptive work of Jesus Christ.

This may be a consoling theory, and religious men may persuade themselves that they have some Scripture to support the theory; but the whole body of the Scripture is summed up in John 3:36, and is definitely contrary to this false doctrine: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Question: Why did God let sin enter the world?

Answer: If we could answer that question, we should be God; it is one of the things we have to leave with Him, knowing that "the Judge of all the earth" will always do what is just and right. (See Gen. 18:25.)

However, even with our finite minds, we can understand how God "seeketh such to worship him" as do it voluntarily, rather than because they cannot do otherwise. (See John 4:23, 24.) We ourselves want the love of those who, of their own accord, love us; we spurn favors from those who are self-seeking and selfish in their motives for acts of kindness or a show of affection. Therefore, it seems very clear to me that God permitted us, as free moral agents, to choose His love, rather than make us automatons who could do only as He commanded. For true love to express itself, there must be a choice.

God allowed the temptation, in order that man might become righteous; and righteousness is innocence tested. When God placed Adam and Eve in the Garden of Eden, He placed them in a state of perfect innocence; but innocence is not righteousness. Righteousness is what God wants, as set forth on every page of the Bible. And innocence cannot become righteousness until it is tested.

Adam and Eve were the only human beings who were ever innocent. We sometimes say that babies are innocent, but this is not true. Babies are *undeveloped*. Adam and Eve were innocent; that is, they had a will, but before the temptation, they had no opportunity to exercise it, either one way or the other. God allowed the temptation, in order that they might exercise their will God-ward, and thus become righteous. Had they done this, they would have been permitted to eat of the tree of life, and thus live forever beyond the possibility of sin. However, they failed in the test by exercising their will in the direction of unrighteousness, thus becoming sinners. But God is the God of grace, as well as righteousness. And the sinful, fallen state of man gave Him the opportunity of showing His grace through His matchless plan of redemption.

Question: Why does the New Testament speak so often of "devils" when there is only one devil?

Answer: Evidently you refer to the King James or Authorized Version of our English Bible. The Revised Version more accurately translates the word "demons" when it does not refer to Satan, the only devil. In other words, there is only one devil; there are many demons, his emissaries.

Question: Please explain James 2:19, "The demons also believe, and tremble."

Answer: If you read the context, you will see that James, in writing to the man whose empty *profession* of faith does not bear fruit, says, in substance, "Thou believest that God is one; thou doest well (or, to paraphrase, 'so far so good'): the demons also believe (that God is one), and tremble." And why do they tremble? Because they know that their doom is sealed, and that they will one

day be cast into the lake of fire with the devil and all his wicked angels. Theirs is a head-knowledge, but not a heart-knowledge.

The same might be said of any human being who knows that there is one God, yet refuses the atoning work of Christ on the cross. He trembles at the thought of judgment—unless Satan has so blinded him that he has deceived him into a false sense of security.

When the Lord Jesus was on earth, the demons recognized Him as "the Holy One of God." On one occasion they "cried out saying, What have we to do with thee, Jesus, thou Son of God? *art thou come to torment us before the time?*" (Matt. 8:29). Here they express a knowledge of certain doom.

When the Lord Jesus "suffered them not to speak" of Him as the Son of God, it seems as though He would not receive this testimony from demons.

Question: What is the unpardonable sin?

Answer: While the final rejection of the Son of God as the only Saviour is unpardonable, and fixes destiny; yet a careful reading of Matt. 12:22-32; Mark 3:22-30; Luke 11:14-23 makes it clear that "the unpardonable sin" is the accusation that the Lord Jesus Christ was in league with Beelzebub, and that His miracles were performed by the power of the devil.

This unpardonable sin cannot be committed during this age, because the Lord Jesus is not on the earth. He must be on earth, performing mighty acts in the presence of people, in order that such a sin may be committed. This is the explanation of the words, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither *in this age*, neither *in the age to come*" (Matt. 12:32). The "age to come" is the millennium, when Christ will be on the earth to reign. If in that coming age anyone attributes His mighty works to Satan, then that will be *the* "unpardonable sin" as referred to in the above-named Scriptures, even as it was *the* "unpardonable sin" for the Pharisees to hold that He cast out demons by the power of Beelzebub when He was on the earth nearly two thousand years ago.

When Christ spoke these words concerning this sin against the Holy Spirit, the church age was yet a "mystery"; that is, something not then revealed to man. The Lord Jesus was speaking at the close of the dispensation of law, which culminated at the cross. "The age to come," as known by the Jew, and as foretold in the prophetic Scriptures, is the time when the kingdom will be established. The present church age, then a "mystery" to the Jews, Christ passed over, because it was to be revealed later through Paul.

Question: Was there a race of beings upon the earth before the Garden of Eden and the creation of Adam and Eve?

Answer: There are a few passages in the Scriptures that would lead us to believe that there was a race of beings on the earth before Adam was created. For example, in Gen. 1:28, following the record of the creation of man, we read the words of God to Adam and Eve: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth..." The word "replenish" here is the same that was given to Noah after the flood, and the inference is that the earth had been inhabited before Adam's day.

We must bear in mind, however, that the pre-Adamic race—if there was one—was not a race of human beings. In all probability they were an angelic host led by Satan before his fall, while he was called Lucifer. There are indications in Scripture that Satan once had the same dominion over this earth as was given to Adam, which dominion Adam lost through his fall. This would account for Satan's interference with the world and with the human race.

SOVEREIGNTY OF GOD

Question: What does the Bible teach about predestination and election? I have been brought up to believe that God chose some for salvation before the foundation of the world; and that, whether they want to or not, they have to be saved; or if God did not choose them, no matter how much they try to trust Christ, they can not be saved, because God did not choose them. Is this the real doctrine of election?

Answer: There is no such teaching between the covers of the Bible! God's predestination is according to His foreknowledge. I Tim. 2:3, 4 tells us that "God... will have all men to be saved, and to come unto the knowledge of the truth." Mr. William Kelly translates this passage in this way: "God... *wishes* all men to be saved." Since our Saviour does wish all men to be saved, then how could He, from before the foundation of the world, condemn some to eternal perdition, so that they have no power to accept Christ and be saved?

God has predestined; but Rom. 8:29 says that we are predestined *according to His foreknowledge*. The same truth is plainly stated in I Pet. 1:2: "Elect according to the foreknowledge of God the Father,"—so the apostle addresses the Christian Jews of the dispersion.

God knows whether a man will love Christ; He knows whether a man will spurn Christ; and God has chosen from the foundation of the world—but whom has He chosen? All who will believe unto eternal life. The Lord Jesus Christ died for the whole world; and if every man in the world *would* come to Christ and trust Him,

all would be saved. My friend, if you come to Him, He will in no wise cast you out. (See John 6:37.)

Question: Will the heathen be lost? Will there not be, at least, a probation for them after death, since they have died in ignorance and superstition?

Answer: There is nothing in the Word of God to justify even the slightest inference that there will be probation after death for *anyone*; on the contrary, there is positive teaching to the effect that what one does with the Lord Jesus Christ in this life determines forever his eternal state. All must stand before Him; for He is the Judge of all the earth, and the Father has committed all judgment unto Him. (See John 5:22, 25, 27-29.)

The best answer to your question about the heathen is found in Rom. 1:18-32. There we read that the "invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; *so that they are without excuse*: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Read on in this terrible indictment of sinful man, "without Christ." It is one of the darkest pictures in the Bible, one of the most graphic descriptions of the baseness and the vileness of the human heart that has gone to the depths of sin.

What God is saying here is that, because the nations, which we call heathen, refused to have God in their knowledge; because they deliberately and persistently turned their backs upon His truth, He "gave them up." And the righteous judgment of God awaits all who refuse to "have God in their knowledge." Let it be remembered, however, that when anyone *seeks* the light, God gives light, and in grace comes to him again, offering salvation in Christ.

No, my friend, "there is none other name under heaven given among men; whereby we must be saved," except by the name of Jesus. And there is no second chance after death. (See Acts 4:12.)

Question: Please explain Isaiah 45:7, "I make peace, and create evil." Is God the author of evil, as this text suggests?

Answer: Isaiah is not speaking of *moral* evil. The Hebrew word for "evil" (to quote Dr. Scofield) is "translated 'sorrow,' 'wretchedness,' 'adversity,' 'afflictions,' 'calamities,' but never translated 'sin.' God created evil only in the sense that He made sorrow and wretchedness to be the sure fruits of sin.

James 1:13 distinctly says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Jeremiah used the word as Isaiah did, often warning a wayward people of the consequences of their sin. Take, for example, Jer. 42:10: "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil I have done unto you." Jeremiah was addressing the backslidden people of Judah. They had gone away into idolatry, and the prophet was warning them of the chastening hand of the Lord. In this connection he foretold the invasion of Nebuchadnezzar, and the Babylonian captivity, as God's method of chastening His people.

It is not, therefore, moral evil that Isaiah and Jeremiah had in mind. God is holy, and can not be tempted with evil. "Neither tempteth he any man!"

Question: Did God predestinate the fate of Judas?

Answer: If by this is meant, "Did God arbitrarily foreordain that Judas could not believe and be saved?" then our answer is emphatically, "No!" One who knows the God of the Bible could never believe in such predestination. It was, indeed, foretold that Judas would betray the Lord; for God knows what men will do. But Judas was a free moral agent; and what he did, he did of his own volition.

UNFULFILLED PROPHECY

Question: Some say that the church will be translated at the end of the first three and one-half years of the seventieth week of Daniel, which is just before the tribulation period. Others say that the church will not be translated until after the tribulation, but will go through it. Please explain.

Answer: The church will be raptured before the seventieth week of Daniel begins. II Thess. 2:7, 8 is one of the clearest passages that proves this fact. The Antichrist will not be revealed until the Holy Spirit's restraining influence in the church is taken "out of the way." And, of course, the Antichrist is to be the ruling personage of the seventieth week of Daniel's prophecy.

The church began on the Day of Pentecost (Acts 2), and is now in the process of being formed. One day, perhaps sooner than men realize, the last member will be added to the body of Christ, which is His church. This is called by Paul in Rom. 11:25 "the fulness of the Gentiles," which expression may be freely translated, "the full number of the Gentiles." When the church is complete, then God will call it home to heaven; and not until then will the seventieth week of Daniel begin to run its course.

Question: Will the great tribulation begin immediately after the church is translated?

Answer: No; it will take place during the last three and one-half years of Daniel's "seventieth week" (a period of seven years). As soon as the church is translated, and the restraining influence of the Holy Spirit working in the church is taken away, then shall "that wicked one be revealed," who is the Antichrist. (See II Thess. 2:7-10.) He will seem to the ungodly world to be a great peace-maker. To the Jews he will pretend to be their Messiah. He will confirm a covenant with them, and will receive allegiance from them *until* he sets up his image, in "the holy place" of the restored Jewish temple, to be worshipped. Daniel calls this "the abomination of desolation"; and Christ quotes Daniel, using these very words concerning this event that is to be. An "abomination" to a devout Jew is idolatry; and the believing remnant of Israel will spurn the pretensions of the false Messiah. Then the Antichrist and all the hosts of Satan will turn upon Israel, persecute her; and that will be "the great tribulation," of which our Lord spoke. (Compare Dan. 9:27 with Matt. 24:15 and following verses.)

The great tribulation will terminate with the return of Christ in glory to deliver His earthly people.

Question: My pastor says that the doctrine of the premillennial coming of Christ to the earth is dangerous and fanatical. He told his people not to use the Scofield Reference Bible for this reason. What shall I do about it?

Answer: Your pastor may be orthodox, fundamental, and true to the Word of God in other doctrines; if so, he is a real Christian. But my advice to you would be to "search the scriptures" for yourself. They speak for themselves; and no doctrine is more emphasized in the New Testament than is this one of our Lord's return to set up His own kingdom; yes, and in the Old Testament prophecies, as well, concerning His promises to Israel.

It is to be regretted that many of the false cults have incorporated some of this truth in their creeds; but every time, you will note, they have perverted this precious truth. Should their error rob us of our "blessed hope"? Assuredly not. Satan is ever alert. He takes Scripture and perverts it, seeking to bring to naught any great work of God. And this is definitely true concerning the doctrine of our Lord's return.

As for the Scofield Reference Bible, it has been used of God to bless multitudes; and it will continue to be used by Him, critics to the contrary.

Question: Who are the 144,000 of Rev. 7:4-8; 14:1-5?

Answer: They will be converted Jews who will be God's witnesses in the earth during the seventieth week of Daniel, preaching "the gospel of the kingdom," pointing many to the coming of the King. This will be after the translation of the church. It is noteworthy that Israel is being prepared for this ministry, in that there are Jews in every land, speaking every language. When God's hour strikes, they will go out in zeal, proclaiming the crucified and risen Lord Jesus as their Messiah and coming King.

Different cults have claimed to be the 144,000. But what is more ridiculous, in view of the fact that the very names of the tribes of Israel are given in Rev. 7:4-8? There will be 12,000 from each of the twelve tribes. And they will be Israelites, not some godless, Christ-rejecting cult of satanic origin!

Moreover, their ministry is *still future*—all of Revelation from Rev. 4:1 to the end of the book is future. How, then, can these false cults today pretend to be the 144,000? They have no scriptural ground for such a claim.

Question: What will become of the Jewish nation after the millennium? Where will they dwell?

Answer: They will be in the new earth. Read carefully Isa. 66:22, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

National distinction among saved Gentile nations will pass, but Israel will remain the memorial nation.

MISCELLANEOUS QUESTIONS

Question: What do you understand the phrase, "The fear of the Lord," to mean? I do not like to think of being afraid of God.

Answer: This is an Old Testament expression, meaning "reverential trust." You are right; we need not be, and we should not be, afraid of God, if we have trusted His atoning work on Calvary for our salvation. In His death and resurrection, our Lord Jesus took away even "the fear of death" (Heb. 2:14, 15); and death is Satan's most powerful weapon.

Adam and Eve were afraid of God because they had sinned. But God clothed them with "coats of skins," having shed the blood of the animal sacrifice, in order to obtain a garment for His sinning creatures to wear as they stood in His holy presence. Even so, no man can stand before a holy God dressed in his own good works, or by his own righteous acts. He must be clothed in "the righteousness of Christ." But having received this covering for his sins, he is no longer afraid of God; he is not afraid of death or the grave. He

knows that, in Christ, he is victor over death and the grave. Yea; he longs for the "appearing" of his Saviour; longs to see Him and be with Him—forever. There is no fear of God to the born-again soul; rather, there is a consciousness of love and trust and worship and praise.

Question: What is the difference between the cherubim and the seraphim?

Answer: The cherubim are not identical with the seraphim. There are different ranks and orders in the angelic hosts; and the cherubim and seraphim are but two of these. The cherubim appear to have to do with the holiness of God as outraged by sin. The seraphim have to do with the uncleanness in the people of God. (See Isa. 6.)

Question: Are infants and young children who die saved?

Answer: Yes, all infants, including stillborn babies, and young children who have not reached the age of accountability at death, go immediately into the presence of God. Christ died for "the world"; and His atonement provides for these. "Of such is the kingdom of heaven" (Mark 10:14).

Question: Does the world with its wealth belong to God or to Satan?

Answer: The world and all it contains belong to God. "The earth is the Lord's, and the fulness thereof (Psalm 24:1). However, the devil and his people *possess* much of it. There is a difference between ownership and possession. I own my umbrella, but someone else possesses it. Christ will one day come and take possession, and the uttermost parts of the earth will be included in His kingdom. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm 72:8).

Question: Since all secular history centers about the birth of Christ—B.C. and A.D., why do men not realize that He is God and the only Saviour?

Answer: We wonder, "Why?" And yet Satan has blinded their eyes to this silent testimony to the deity of our Lord. Every unsaved man, even the infidel, must unconsciously bear witness to the recognition given Christ every time he dates a letter or a check or a legal document. The poet was taught with wisdom from above when he wrote:

"In the cross of Christ I glory,
Towering o'er the wrecks of time!"

.....
For more help or information, contact:

THE BIBLE INSTITUTE HOUR
Los Angeles 17, California